

EXTRACTS
OF LETTERS AND OTHER WRITINGS
OF THE
ISRAELITE PREACHERS.
1825.

At the end of the preceding year, were terrible inundations in almost all the nations of Europe, but particularly at St. Petersburg, where the water, aided by the wind, produced the most dreadful and ruinous effects to the whole city and parts adjacent, with the loss of 30,000 lives. The inundations in different parts of Germany are described as being almost a second deluge, causing wretchedness and misery to thousands; and the loss of many lives. This is to be viewed as a part of the signs of the second coming of Christ, to bring in the Kingdom of God, and the redemption of man, (Matt. xxiv. Luke xxi.) It is to be viewed as a part of those troubles of the time of trouble, exceeding any of its predecessors, and a fulfilment of a Prophecy given to John Wroe, on the 2nd of the 7th month, 1824. "I will cause wind and water to gather together into a body, and I will put fire within them, and they shall burst, and shall cause howling and weeping, and gnashing of teeth, one amongst another."

FROM William Tillotson and John Taylor, from the 1st of the 1st month to the 15th of the 3rd month. We visited the old believers in the South and West of England, and laid before them the visitation to John Wroe, many of whom heard with apparent pleasure, but few received it, but perhaps may afterwards. Those of Brixham told us, that a young man of that place who burnt the effigy of Joanna, was himself burnt to a cinder in the cabin of a boat to which he belonged, by some brandy and tar get-

ting on fire. Those at Bristol informed us of a letter lately received at Bath, from Joel Bennett, of Manchester, against John Wroe, and another from Nether Wasdale, of what the writer had received from Joel Bennett, fulfilling a prophecy put by John Wroe into the hands of Samuel Entwisle, of Ashton, in the 1st month, 1823, as follows: "Joel Bennett will write letters to stop my work which I will perform by thee."

On arriving at Crewkerne (which was on the 29th of the 12th month, 1824,) we called on Dr. Ashe, who resided with a family of the name of Galpin, on whom John Wroe had called about six months previously; he now appeared to have suffered a diminution in his faculty of reasoning, appeared frightened at us; but when we had made him understand what we were, and our business, he was quite rejoiced; and, addressing himself to the family, said, "Did not I tell you in the morning that the Lord would come to day." Some of them answered "Yes, you did." That night we could not procure lodgings, so we walked a little out of the town, and took what shelter we could get by a part of a hay-stack; we shivered with cold, but did not to our knowledge experience any bad effect from it afterwards.

From William Tillotson:—In a Communication given John Wroe, which I and John Taylor left with the old believers, was a direction that they should send their answers to it, to the Committee at Ashton, that John Wroe might have answers from the Spirit to return to them. Jane Taylor of Bigbury, wrote accordingly, desiring a further Communication, but did not say on what subject she wished it to be. On the 15th of the 2nd month, John Wroe was answered as follows:—"She has not sent the desire of her heart; for it is to have a sign." This was sent to her, and she soon after wrote again, that it was true, and that the Lord had made known her heart to John Wroe.

Substance of an Advertisement in the Newspapers, in the Spring, by the Trustees of the Society surnamed Israelites. It has been the lot of God's people in all ages to be mocked and despised, which can only arise from their ways and opinions being different to those of the world in general, and of course obnoxious to it. But however contrary to human pride, we have great reason to return thanks to God that we are accounted worthy to be called the filth and offscouring of all things, knowing that in due time we shall reap, if we faint not. We believe that God is going to establish his kingdom of righteousness and peace, according to his own word, and is preparing a people to be partakers of it; to this end they must be a willing and a tried people, to whom God will give various commands and injunctions, to prove their faithfulness and obedience. We trust, by the help of God we shall be found inwardly and in reality, what we are outwardly; for we will have nothing, (to our knowledge,) that has a mixture in it, neither will we have upon our persons, or in our houses, the likeness of any thing that God has created or caused to grow; in like manner would we be found free from every false worship, or from being guided and taught by the learning and precepts of men; neither will we adulterate or corrupt the Word of God, by any mixture of human inventions; but take it at all times for the guide of our faith and practice. It is not our duty to interfere with, or condemn any sect or party, but believing, as we do, that our's is the everlasting Gospel of the Kingdom, we know that God will gather his people from amongst all, for they will know his voice; and however contemptible it may at present appear, it is the way that God has opened into his Kingdom on earth, and no man can shut it, and shut all other ways, and no man can open. We are in behalf of the people calling themselves "True Israelites." (Signed) Samuel Swire, John

Stanley, Henry Lees, John Garland, Edward Lees.

In the former part of this year Jane Townley and Ann Underwood both died. Many of those people who believed in the visitation of Joanna, looked upon Townley as her successor, and after the death of Townley looked upon Underwood to finish the work which Joanna had begun. The death of these individuals are therefore the fulfilment of a prophecy in a Communication given to John Wroe, on the 9th of the 12th month, 1824, as follows:—
“The next year the Lord will confound those who trusted to the Spirit which rested on Joanna, but refused to follow the Spirit.”

On the 1st of the 5th month, David Hainsworth of Bradford, and Samuel Entwisle of Ashton, embarked for America, as preachers of the everlasting Gospel. Hainsworth had expressed a desire to go there to make reparation for the failings of Midgley and Harling, and he was accepted by the Spirit, to go, as made known to John Wroe; but afterwards, on the 10th of the 3rd month, John Wroe, had the following words given by the Spirit, in addition. “He whom I appointed for a journey is not prepared, for shame hath covered him, and let the Committee at Bradford give him the same words. Now, I will try him and prove him.” Entwisle was chosen by lot to accompany him: the lot was drawn, in the congregation of the believers at Ashton, on the 3rd [of the 4th month. At this, Entwisle expressed satisfaction, for he said, he had been doubting in his mind concerning the visitation, and had prayed for a sign, which was that he might be sent to America as a preacher, but did not make it known until the lotting was over. Notwithstanding these things, they both returned to England without

even entering into the work on which they went, and landed in England in the latter part of summer. On being examined as to their reasons for this extraordinary piece of conduct, it appeared that that of Hainsworth was shame on account of the licentious conduct of his companion.

John Wroe did not speak much in public in the former part of this year, but attended the meetings of the believers, at different places, and spoke to them. On Sunday the 3rd of the 7th month, he spoke in the public meeting at Ashton, and in course said, He wished the power of God might be made manifest, that it might be seen who was right and who was wrong: Thomas Stone, of Hurst Brook, formerly a member of the Society, but now a great opposer, was present, and exclaimed, "Amen." The service being concluded, Thomas requested the people to stop a little, but immediately the music struck up; (as is usual at the conclusion of the service, (and John Siddal, the door-keeper, conducted him out of the room; and as he was walking homewards he addressed himself to a man (who was walking along with him) apparently in a very revengeful way. This brings to mind a dream which he had, dated 10th of 7th month, 1824, he being then in the Society, a part of which is as follows. "I found myself at a preaching, and I thought the preacher had not language to give the people to understand what he meant, which gave me much pain; but in a short time he ceased, and the music struck off with much life. The meeting being ended I saw the churchwardens come out from the people, and one of them said, "What must be done with this people?"; I then directed myself homewards, with another person, who said, he had been a believer, but was very unhappy at present, as he could neither approve, nor condemn: he said, there was much truth, but with all this he was hardened more and could not believe. I thought that he was almost ra-

ging on account of his unbelief, and so we parted.

From Samuel Less:—In the evening of the 2nd of the 8th month, John Wroe preached at Sheffield to a very attentive congregation, amongst whom were some Hebrews. He charged the shepherds to hand out to their flocks the waters of redemption, as they had handed out the waters of salvation, that they might be clear of the blood of their congregation, and declared that his blood was clear of them all. On the following day we called on an Hebrew named Abrahams. John informed him he had a positive command to deliver to the Hebrews, and held a conversation with him on the law, and he was very civil."

From William Lees:—On the 28th of the 8th month, in the forenoon, John Wroe spoke in a room in White Horse Court, London Bridge, to a congregation following one Lindsey, a professed Prophet, (who, according to all we understood held himself forth as the chief of all the inspired persons of the present age, and said he was to collect all the prophecies which had been given since the birth or death of Christ.) In course John said, "Here are in this place that are joined with this people, and others that have mocked and despised them shall come and take their places." He spoke also in the same place in the afternoon, very powerfully; and amongst other things said, "Thus saith the Lord, Many in this place that are first shall be last; ye may gather together but not by me: ye may enter in at private doors but ye shall be as thieves and robbers." In the evening he spoke in a room in Smithfield, to a congregation, the name of whose minister is Sibley, many more attended. On the following day John Wroe went to Greenwich, and on the morning of Tuesday was followed by Lindsey, who appeared to be much displeased, and some rather sharp conversation passed between them, and John said, "Dost thou come to defy Israel by or-

dering them to break the commands of God? 'The Lord rebuke thee.' In the 30th, John spoke again at Sibley's, and fifty-eight signed their names as members of the Israelites' Society; but John declared that not ten of them would stand; and in a few months his words were proved to be true.

3rd of 9th month, Devonport, John was very ill, also on the 4th, alternately he had his feet put in warm water and mustard, had ten leeches placed on his breast—had his breast fomented with flannels and hot water—had a glass bottle filled with hot water and applied to his stomach—at one time he said he could not live long in that state—however, on the forenoon of the latter day, he was so far recovered as to be able, with the assistance of two persons to attend, and speak to a meeting of the old believers— and his affliction seemed to leave him, and about forty signed their names as members of the Israelites' Society. In the afternoon he spoke to a number estimated at two or three thousand, who were very peaceable, on the Ordnance ground. On Monday the 5th, he went to Bigbury, (as did also two of the new friends, named Wyatt and Wallace,) on arriving John asked Wallace if he had never thought about circumcision? he said he had wished for it; John continued, 'The Lord had shewed him that he was prepared for it: Wallace answered, He was willing now, and Wyatt said the same. In the evening he spoke to a number of old believers. On Tuesday the 6th, he spoke at the cross in Bigbury, and the audience behaved very well, but afterwards a preacher of the name of Bridgeman, from Modbury, stood up and spoke in opposition to the things advanced by John; some confusion ensued. On this and the following day a number of the old believers signed their names, as members of the Society of Israelites; and he sent a letter to the preacher before-mentioned. About the middle of the month he arrived at Ashton, and

met and spoke to the believers, and then returned to his own house, near Bradford, until near the end of the year, when he again visited Ashton.

About the end of Summer, a great depression came upon the trade of the British Empire, the consequence of which was want of bread to a frightful extent, to a numerous portion of the inhabitants. But was a fulfilment of a prophecy given to John Wroe, repeated at different times and in different forms, as follow :—" As thou hast eaten thy bread by measure, so shall the world." 27th of 1st month, 1824.

" As thou does so shall they, they shall go out into the fields, seeking blackberries, nuts, and the wheat ears, for very hunger." 10th of 9th month, 1824.

" Thus saith the Lord, Before this year shall be expired, I will bring distress upon this land, England ; people shall mourn and lament for bread." 24th of 6th month, 1825.

" The trade of your land shall fail." 6th of 7th month, 1825.

In the afternoon of Sunday the 18th of the 7th month, John Wroe declared in a large congregation at Bradford. that the woolcombers who had just made a stand for an advance of wages, would not succeed to gain their end, but their masters would overcome them. : On hearing this they were greatly enraged, and said, when they had their wages advanced they would pull his house down. The day after four men came to his house, pretending they were come to ask how the turn-out combers would succeed ? and he told them to the foregoing effect, and added, " Yet the Lord will bring distress upon their masters as well as upon them. And then your banks." About the 9th month the banks began to break, and broke one after another until the end of the year ; by which masters in the different branches of commerce were broken, and ruined in

their circumstances, and great numbers in all parts of the kingdom were thrown out of employment, The woolcombers having stood out about five months, their funds became exhausted, and they would gladly have returned to their work at their former wages but were not allowed; and many of the town and neighbourhood of Bradford were seen in the fields, getting blackberries, nettles, &c. for very hunger, and went to the public houses to beg grains, from the same cause; but some it is reported were starved to death.

In this year rose up a man named John Ward, residing in Walworth, London, who was formerly a professed believer in the visitation to Joanna, and George Turner, and applied to himself all their writings, as also all the Scriptures which speak of Shiloh, the Messiah, or Jesus Christ, fulfilling a prophecy given to John Wroe on the 6th of the 12th month, 1824, as follows:—"One that has been joined in this covenant will pick such and such parts out of the Communications, and they will become a link to him, and he will say that he has laid them before the Lord; and that Spirit which ministers to him will give him many words, and it will shine like glittering beads." There is more about him in the prophecy not fulfilled in this year.

From William Tillotson.—On the 29th of the 9th month, I and John Taylor commenced a journey on the borders of England, Scotland, Ireland, and Wales, and returned to Ashton on the 8th of the 12th month. At Liverpool we embarked for Scotland, landed at Port Patrick, and walked to Glasgow and Greenock: thence we embarked for Belfast, and walked to Dublin, embarked for Holy Head, and walked to Chester, and thence forward to Ashton, and were generally patiently heard by rather numerous congregations, principally in the open air, but on some occasions, obtained a Chapel without solicitation, and sometimes a Town-hall.

Subjects of our preaching, that, the day of rest was at hand—the seventh thousand years from the creation—each one of the six days being as a thousand years as well the seventh—(Gen. i. ii. 2 Peter iii. 8.)—that the days would be shortened, (Matt. xxiv. 22.) viz. the days of the 6000 years, that the 7th would commence before the 6th was complete, to allow a little season for Satan to reign on earth after the 7th thousand, during which he had been bound in the bottomless pit, (Rev. xx.) That during the 7th thousand the Kingdom of this world would be the Kingdom of God, (xi.) that the second coming of Christ was to be at the commencement of this period, and consequently the redemption of the body of such as were found loving his appearing. (Luke xxi, 27, 28—31. Rom. viii. 23. 2 Tim. iv, 8; Heb. ix. 28.) That a people was to be prepared to receive him which would be the one before described; the instrument to prepare them would be Elijah, (Mal. 4, 5, 6,) or the Spirit of Prophecy with the power of Elijah, (Luke i. 17.) for that Elijah was to come before the second coming of Christ, as well as before his first coming. (Matt. xvii. 11, 12.) That this Spirit would give commands, and that all that obeyed them would have right to the tree of life, (Rev. xxii. 14.) That those who had died in the Lord were waiting and praying for these things, and would not be satisfied without them, (Rev. vi. 9, 10,) for that they who dwell on the earth, upon whom they cried for their blood to be avenged, were the devil and his angels: that Jesus Christ was not satisfied until these things were done. (Isaiah liii. 11,)

It is to be understood that this Kingdom, is the prize for which we have begun to run. “I press toward the mark, for the prize of the high calling of God in Christ Jesus.” Phil. iii. 14. See what the prize is from the following words. “For our conversation is in heaven, from whence we look for the

Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." ver. 20, 21. "Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain, 1 Cor. ix. 24. For the way to run, read the following passages, "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water," John, vii. 38. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. xxii. 14. "Beloved, when I gave all diligence, to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that you should earnestly contend for the faith which was once delivered unto the saints," Jude 3. "By faith Enoch was translated that he should not see death; and was not found because God had translated him: for before his translation he had this testimony that he pleased God. But without faith it is impossible to please him," Heb. xi. 5, 6. "And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke xviii. 7, 8. "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him, but the just shall live by his faith," Hab. ii. 2, 3, 4. "For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith." Heb. x. 37, 38. "But we know that when he shall appear we shall be like him; for we shall see him as he is. And every

man that hath this hope in him, purifieth himself, even as he is pure," 1 John, iii. 2, 3. "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord," Thess. iv. 17. "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And there shall be no more death, &c." Rev. xxi. 2, 4.